

# PACIFIC UNION RECORDER



"Then They that Feared the Lord Spake Often One to Another"

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## Pacific Union Conference S. D. A.

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## The Church

### Home

Happy the home when God is there,  
And love fills every breast;  
When one their wish, and one their  
prayer,  
And one their heavenly rest.

Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early lisp His name,  
And parents hold Him dear.

Happy the home where prayer is heard,  
And praise is wont to rise;  
Where parents love the sacred Word,  
And live but for the skies.

Lord, let us in our homes agree  
This blessed home to gain;  
Unite our hearts in love to Thee,  
And love to all will reign.

— Selected.

## Pray for the Latter Rain

[This article was written by Mrs. E. G. White and published in the *Review and Herald* of March 2, 1897.]

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoots spring up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire,

that we may adorn the doctrine of Christ our Saviour.

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge, must be continually going forward. Every individual must realize his own necessity. *The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit.* It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. *Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.*

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we

cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," "Watch and pray always." A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. *If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door.*

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's cooperation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in My name, there am I in the midst." The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from Heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. *We must pray that God will un-*

*seal the fountain of the water of life.* And we must ourselves receive of the living water. Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. At every meeting we attend, our prayers should ascend that at this very time, God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised.

The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of Hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

From the two olive-trees, the golden oil was emptied through golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive-trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn

are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light-bearer in the world.

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil that we may impart to others. All may be light-bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency.

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought Him daily by faith. From the two olive-trees, the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer can not expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love.

Every one is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from His company, and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God, to show forth His glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life.

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious

work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been whole-hearted in this work.

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give? We can not depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit.

### Sketches of the Past — No. 135

In our last article, I promised to speak of the *Advocate*, after being deserted by Snook and Brinkerhoff. At that time, there were three men in Missouri by the name of Long — Levi, Abe, and William. Levi remained with the Seventh-day Adventists, while Abe and William sympathized with the Marion party. Not long was the *Advocate* silent. William Long went to Marion, and moved the hand press, which had been laid up the third time, to Missouri, and continued the publication of the *Advocate*.

Their principal "stock of trade" in the paper was war against the Testimonies of Sister E. G. White. For a time, they claimed special sympathy for any one who for some misdemeanor had been excluded from our churches, seeking to make it appear that we had disfellowshipped these persons because they would not accept the Testimonies. After a time, they got a little more wary, especially when they found in some cases where they had published such strong sympathy for "a dear persecuted brother," and after a while found, to use a trite saying, they "had caught a tartar."

One such case may serve as a sample: A man in one of the Pacific Coast conferences was disfellowshipped for forging a draft on a bank. He went East, and told his own story to that people. So a pitiful tale was told in their paper, of the "oppression of this dear brother, because

he would not believe the visions." As the man had some ability for speaking, they set him to preaching; when lo! soon he began his tricks on that people, and we saw no more in their paper about "the dear brother."

When that party first started, they opposed conference organization, and advocated Snook's idea of "independence of the churches," each church being amenable to no higher organization than their own membership. That, however, did not last long under the administration of William Long. How could he be a leader of their flock, with no organization? So we found them organizing churches. As many of them left the Seventh-day Adventist churches because they did not like the name, they chose the name, "Church of God," and ere long organized small conferences, and finally a general conference, with headquarters at Stanberry, Missouri. Since that time, our people called them "the Stanberry Company." To the distant observer, this might look like a formidable force to oppose Seventh-day Adventists; but, alas! there was confusion of sentiment among them, and some wrangling, which did not tend to prosperity. All wanted to have a "free hand," and liberty to ventilate their ideas in the *Advocate*, which we can readily see would not tend to unity.

We note what the Lord has said of opposition to His truth, and His work: "No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:17. When the Marion movement began in 1865, Seventh-day Adventists numbered 4,000 members, and none outside of the United States. Their literature, with the exception of two or three small tracts, was all in the English language. Now their membership is over 100,000, with literature in seventy-one languages. One hundred and twenty-five periodicals are issued from twenty-seven publishing houses, in various parts of the world. To obtain one copy each of their books, pamphlets, and tracts, and the periodicals for one year, would require \$525. In these publishing houses, there are 645 employees. The sale of books and periodicals for the year 1911, was \$1,627,657.33. We do not report this boastfully, but as a token of God's favor to the humble efforts of His people to spread abroad the light of the third angel's message.

When the opposition party started, they claimed that if Mrs. White's *Testimonies* were out of the way, the message would soon go to the world in its "loud cry." Let us see how it has succeeded under their management. They, few in number, have now been working forty-seven years. What progress have they made? In 1895, Levi Long said to his brother William, "I pity you. When you went to Marion, thirty years ago, and got that press and paper, you thought you were going to do great things. You do not number any more than you did thirty years ago." And William could make no showing to the contrary of the statement.

On May 5 and 6, 1897, I had meetings with our Seventh-day Adventist people in Stanberry, Missouri. I examined the current copy of the *Advocate*. They had dropped the word "Advent" from their title, and called their paper the *Sabbath Advocate*. I looked over their list of reading-matter for sale. It consisted of forty-eight pamphlets and tracts, all in the English language, and not a bound book in the lot. A copy of the whole could be purchased for \$2.48. My next opportunity to see their paper was at Reno, Nevada, May 19, 1908. The paper had now dropped the word "Sabbath" from its title, and had as its name *Bible Advocate*. Their list of books was now thirty-five pamphlets and tracts, including a forty-page hymn-book for forty cents, and a twenty-five-cent poem. All of these could now be purchased for \$2.20. Among the titles of tracts noted were, "Wrong Views of the Seventh-day Adventists on the Three Messages, the Sanctuary, and the Judgment;" another, "The Earth Not to Be Desolated During the One Thousand Years."

In the paper was a statement from the editor on the pork question. They had printed articles showing that it was right to eat pork, and articles proving that it was wrong to eat pork. He had no position on the subject, and did not think it profitable to publish any more on the matter. In conclusion, I would say I noted in the United States official report of the standing of churches in 1909, "Church of God, 611 members, loss the last year, 36."

J. N. Loughborough.

"When parents cease to take care of their children, the devil will take care of them, for he is interested in the youth."

## The Field

### Educational Council at the Pacific Union College

At a meeting of the members of the executive committee of the Pacific Union Conference, with Prof. H. R. Salisbury, secretary of the Educational Department of the General Conference, Profs. I. C. Colcord and J. L. Jones, and Brother Claude Conard, convened on the Santa Rosa camp ground June 25, 1912, the educational question in this union was given quite careful consideration.

For some time it has seemed that it would be necessary to give careful thought to plans for the systematic development of our educational work in this union conference. There have been certain conditions existing here that have not prevailed in other fields, that have resulted in the development of practically three training-schools in the union. This was due to the fact that, following the closing of Healdsburg College until the Pacific Union College began its work, there was no central training-school.

The council at Santa Rosa was convened for the purpose of formulating, if possible, a systematic plan for the further development of the educational work. This resulted in the adoption of some recommendations looking toward closer cooperation between the various schools in the union, and the adoption of plans for conducting the schools on a basis where they would be self-sustaining. We believe that this was a step in the right direction. However, upon further study of the question, it seemed as if a larger council should be called, and further consideration to the same subject should be given, lest we should repeat our former experience in the operation of Healdsburg College, and incur another debt that would cripple our work and discourage our people.

At the meeting of the General Conference Committee held in Washington, D. C., in September, 1912, some attention was given to the financial condition in our schools, and Professor Salisbury, in giving his report of the educational work to the committee, stated that certain of our schools had made good gains, while heavy losses had been sustained by others. "Often," he said, "the loss is brought about by the desire to add a higher grade

or two." He urged that attention be given to this, that no college should be established without General Conference Committee counsel, and that care should be taken that some intermediate school is not led on, perhaps by an ambitious principal, to put in higher grades. There are colleges losing for lack of college students, and academies losing because trying to do college work.

During the discussion of this question, it was suggested that it would be better if we had fewer colleges in the United States; and that these be placed upon a basis where they may do superior work. From our experience during the past years, and from the experience of others, it seemed as if we were attempting to conduct too many schools with the higher grades, for the constituency that we have from which to draw students, and that it would be better if we would concentrate our efforts on three or four colleges, instead of sixteen schools of college grade, now operating in the United States.

As the result of this discussion by the General Conference Committee, a committee of seven was appointed by the chair to give consideration to the educational situation, and to suggest such changes as seemed necessary to meet the actual necessities of the denomination, and to give counsel as to how the present facilities may be more economically utilized, this committee to continue its work until the next General Conference.

From the report of the statistical secretary for the denomination, we find that during the past six years there has been a gain in the assets of our various educational institutions amounting to 120.37 per cent, while the liabilities have increased during the same period 239.93 per cent. From a careful study of the statistical report, it is very evident that the liabilities have been largely incurred by our high grade schools. As stated in the report: "The chief reason for the increase of indebtedness, therefore, in our educational work, lies with our colleges rather than with the academies and intermediate schools."

This is due very largely to the fact that our academies have been doing higher grade work than formerly, and more such schools have been created; thus taking the students that should be in the colleges getting their advanced work, and leaving the colleges without the patronage that is absolutely essential in order to maintain large faculties, that are necessary to successfully carry forward high grade work.

Some of our union conferences have recognized the need of careful study of this question, and have agreed to confine the academy to the lower grade of work, and pass on all the students desiring higher grade work to the college, where this work can be even more successfully given than in the academy. Where this has been done, the academies have benefited financially, and the college has greatly benefited. It must be evident to every one who will carefully study the situation, that it is necessary for us to give careful thought to the organization of our work, so that we will not unnecessarily duplicate it, and keep in our employ several faculties to do the work that one might do to even better advantage than the two or more. Larger classes and better facilities are what are needed in our schools to prevent the accumulation of indebtedness and to raise the standard of our work.

That we might give careful study to this whole question, a council consisting of the members of our union conference committee, the members of the local conference committees in the California conferences, members of the board of the Pacific Union College, of the Lodi, Fernando, and Armona academies, and the church school superintendents, was called to convene at the Pacific Union College December 23 to 27. This was very largely attended, and papers that had been previously prepared on various themes, covering almost the entire range of our educational work from the church school and normal work to that of the highest courses given in our colleges, were presented and thoroughly discussed.

We were fortunate in having Prof. M. E. Cady, the educational secretary of the North Pacific Union Conference, with some other brethren of experience, with us.

The following recommendations were adopted after mature deliberation:

1. As representatives of the various conferences of the Pacific Union in council assembled, we hereby express our sincere gratitude to God for the success that He has given in our educational work; for the large number of successful workers already developed by our educational system; and for the splendid prospects before us for the development of a large army of workers through the agencies of our educational institutions.

2. Recognizing the necessity of cooperation through our entire school system in the Pacific Union Conference so as to reduce the expenses of operating our

schools to the most economical, consistent basis, and to bring about a more thorough and effectual training of gospel workers, we, the educational council of the Pacific Union Conference, do hereby recommend,

(a) That church schools confine their efforts to eight grades of work, unless their carrying on ninth grade work is approved by their respective conference superintendents, and they are able to employ and do employ two or more teachers.

(b) That the schools of Lodi and Fernando offer the regular academic course and the elementary business course, and that the elementary normal course be continued for a period of two years, beginning September, 1913.

(c) That the school at Armona from September, 1913, give but ten grades of regular academic work.

(d) Furthermore, that the Lodi Normal solicit no students for normal training after the year 1913.

(e) That the regular college course, the ministers' course, the advanced normal course, the pre-medical course, and the course in commerce be conducted only in the Pacific Union College.

(f) That each school of academic grade confine its solicitation to its own conference, excepting that the Northern California-Nevada Conference shall be permitted to solicit students of the eleventh and twelfth grades from the Central California Conference.

(g) That the entire field of the union conference be open to the college for the solicitation of students above the academic grades, and that the president, or other representative, be invited to attend all camp-meetings, and to distribute catalogs and other literature concerning the school.

(h) That all graduates from academic courses of suitable age, and who give promise of becoming efficient workers in the cause of God, be encouraged to complete their scholastic preparation for service in Pacific Union College.

(i) That all conference and educational workers, as well as students and members of churches, unite heartily in the plans thus proposed, to the end of building up in this union conference a united, harmonious educational system, for the glory of God and the advancement of His closing work in the earth.

While the educational council was in session, the conference committees and school boards and other representatives of the Central and Northern California-

Nevada conferences held several joint meetings, with the idea of adjusting the educational work in their fields to harmonize with the plans before the council.

The delegates from the Northern California-Nevada Conference adopted the following motion:

"It was moved by W. C. Baldwin, seconded by C. E. Holmes, that if the Central California Conference will reduce Armona at the close of the current year to ten grades, and allow the Lodi Normal Institute to solicit for grades eleven and twelve in the Central California Conference, at the end of two years, after September, 1913, the Lodi Normal Institute will drop from its curriculum the normal course, no new normal students to be received in 1914.

"We further agree to discourage the moving of families from the Central California Conference to the Northern California-Nevada Conference, who have children to enter school.

"*Second.* We further discourage likewise all students below grades eleven in the Central California Conference to attend the Lodi Normal Institute.

"*Third.* We agree to encourage all student workers to return to their home field after completing their school work. Carried."

The foregoing proposition was carefully considered by the delegates present from Central California, and their answer is found in the following action:

"It was moved by Dr. A. N. Loper, seconded by C. W. Fuller, that we [the Central California Conference Committee and the Armona Academy school board] accept the proposition made by the Northern California-Nevada Conference, with the specifications previously mentioned. Carried."

From the beginning of our council, it was very evident that the Spirit of the Lord was present and directing in the work that was accomplished day by day. At first it seemed to the members who were directly responsible for the work of the academies, that to eliminate the special courses that had been given formerly in these schools, would mean a heavy loss both financially and in the prestige of the institution, and a great disappointment to the brethren and sisters who had come to the schools expecting that these courses would be given. But upon further study, it seemed apparent that we should work for the highest good of all, rather than the immediate interests of the few; and this could be accomplished by adopting a plan that

would result in the operation of the schools in the most economical way possible, and at the same time raise the educational standard.

To continue to give a large number of courses in the academies would mean that large and expensive faculties would have to be maintained in these schools. But if these academies confined their work to the high school or academic grades—not going beyond the twelfth grade—the students completing these grades could be sent on to the college, where a faculty for doing college work must be maintained whether there are few or many students, and where perhaps a better equipment can be provided than if it had to be furnished for each of our schools. Such a situation would produce superior results, with less expense than the plan now followed.

This appealed to the council as being a sound business policy, and one that would meet with the approval of Heaven. It was unanimously agreed that throughout the union there must be cooperative effort to build up not separate educational systems—each conference conducting its own, and attempting to supply the demands of its constituency within its own borders—but rather working together in an effort to supply in the union all that may be required for the education of our youth to fill the various positions in this great movement.

This is not an effort to build up any one school to the detriment of another. But it is for the purpose of accomplishing what every lover of this blessed truth is anxious to see done, and especially those who have lifted over and over again to the extent of their ability to pay off the debts on our schools; namely, the reduction of the operating expenses of the schools to the minimum, by bringing together all students who have completed their preparatory work in the academies, and who desire to take some specific course to prepare themselves for the ministry or some other line of public work in this cause.

We are not now traveling the road that led to the heavy burden of indebtedness we are now trying to lift, neither is it our purpose to do so again, hence this council. We believe, however, that the only way to avoid the well-beaten path with which we are familiar, is by adopting the same policy that every good business man follows in conducting his private business. We are sure this will meet the approval of our brethren throughout the field, and that we shall

have the hearty cooperation of all in making the plan effective.

At this writing, the members of the General Conference Committee are gathering in Mountain View for the special purpose of counseling over plans for the reduction of the debts on our schools. It will therefore be apparent to all, that this is a question of supreme importance, and one requiring the prayers and cooperation of all true believers.

F. E. Andross,  
*Pres. Pac. Union Conf.*

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### The Work of Our Schools

Concerning the training that should be given by our colleges, academies, and intermediate schools, Elder W. C. White spoke at the educational council in part as follows:

“Now with reference to this matter of the students entering the work from the intermediate schools: The testimony has said over and over that they would; therefore the shaping of the course of study in the intermediate school should be so practical that the student entering the work will not go out with a one-sided education. But we need to bear in mind that there are many lines of work, and not all lines of work require the same qualification. Is it not a fact that our intermediate schools ought to prepare students so that they can go out as book salesmen successfully, as tent masters successfully, as Bible readers, under good leadership, successfully? Ought not our intermediate schools to prepare students to enter our sanitariums and take the nurses’ course, and have a good, solid foundation that will enable them to do honor to the school they came from?

“But is there anything in the teaching of the testimony that should lead us to encourage our young men that will devote themselves to the most sacred work on earth, the most honorable work on earth, the work that requires the best mental qualification of any work that God has for men to do,—the preaching of the gospel to the heathen, whether they are the poor heathen in the islands or the rich heathen in our cities,—is there anything that leads us to encourage men to be satisfied with the education acquired in our intermediate schools and academies, and go on through life without anything additional?—I think, No. I do not find it. If I understand aright the

teaching of the testimonies, it is right for our local schools, intermediate, and academies to give such an education as will enable men to go out and do good work as Bible readers, tent masters, and colporteurs; also that they can enter our sanitariums in the nurses’ training, and go into our tract societies, offices, and learn all about that line of work. And if as they go on with these lines of work, they should feel that to do well what they see before them to do requires a better education, shall we not encourage them to go to the very best place to get it, and add to it a year at a time or two years at a time, as circumstances may permit? And when a man has in mind the preaching of the gospel, ought he not to bear in mind that he must not make plans—he must not tie himself up in any way—that will hinder him from having a very complete education, gotten partly in the field, and partly in our colleges?

“It seems to me that we must work for the strengthening and the elevation of the standard for the ministry, and for the teaching in our schools. We need teachers; we will need lots of them. We need teachers to stand beside our physicians and our ministers as they go into the cities. As we go into our cities to carry the message to all classes of people, we must have men who are strong teachers and leaders; we must have bands of canvassers led by well-trained leaders; we must have various lines of school work going on; and we should have medical work. And why should we not hold it before our young men and women that they need an extended education—partly in the field, partly in our colleges—to enable them to stand forth as leaders?

“If the loud cry calls thousands of people into this work, as it must if this message ever does its work, do we not need thoroughly educated leaders? It seems to me we must have them. As I go from place to place, I find our people willing to work; they are willing to drop their different employments, and go into the work, if there is only some one to teach them and lead them so that their work will count. It is leaders we want, and it is young men that are educated in our colleges, and also in the field with ministers of experience, that must stand forth as leaders of great bands of lay workers, that will enter into this work. Some will sell books; some will nurse; some will engage in various lines; but thousands and thousands and thousands of our Seventh-day Adventists must give

themselves to the work of carrying this gospel to the homes of the people, and we want college-trained men and women to be their leaders.”

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### SOUTHERN CALIFORNIA

#### Ministerial and Workers’ Institute

This meeting was held in the hall at 417 West Fifth Street in Los Angeles, beginning January 6 and closing January 15. There was quite a full attendance of the workers of the conference during the entire time allotted to the work of the institute.

The first period of each day was devoted to a season of prayer, followed by appropriate remarks by the leader, and closing with a social meeting. Three regular studies were given each day, one in the forenoon and two in the afternoon. In addition to these studies, one hour each day was devoted to answering questions that grew out of the different lines of study.

Elders Andross, Burg, and the writer conducted the studies, which were so arranged that they blended nicely one with the other, the whole calculated to assist the ministers and workers in the attainment of a deeper, personal Christian experience, and also to qualify them to do more effective work in the field by lifting their converts and our brethren in general to a higher plane of Christian living and experience.

The church elders of the conference had been invited by the president to attend Sunday and Monday, January 12 and 13, at which time the studies and instruction were especially adapted to their work as officers in the church.

A preaching service was conducted each evening in the hall, the theme considered by the speaker being in harmony with and supplementing the instruction of the day. On Sabbath forenoon the ministers present were assigned to the various churches in the city and suburbs, the afternoon being devoted to a general social meeting of the workers in the hall.

An institute of a similar character was held with the Southern California Conference workers in the Carr Street (Los Angeles) church two years ago, which resulted in a great blessing both to the work and to the workers, as evinced by the success that has crowned the efforts of the workers since that time.

Southern California has proved in the

past to be a fruitful field for our work, because of the number of tourists that come to enjoy the climate. This condition will no doubt increase for the next few years at least, and it is hoped and expected that the work of this institute will inspire the workers in this field with new zeal and courage, so that the year which we have just entered will produce greater results in souls brought into the truth than any that have gone before.  
G. A. Irwin.

REPORT OF BOOK WORK FOR WEEK ENDING JANUARY 10, 1913

Agent	Book	Hrs.	Ords.	Helps	Value	Delivered
<b>Utah</b>						
U. E. Mowery	P. G.	19	4	\$25.50	\$22.50	\$9.00
Mrs. Harris	H. W.				21.75	21.75
Mrs. J. D. Alder	H. W.				32.65	32.65
Mrs. A. B. Mundy	H. W.				13.80	13.80
Mrs. S. J. Sliter	H. W.				7.00	7.00
A. R. Robinson	Heralds	17	7	1.50	23.50	4.50
6 Agents					\$27.00	\$121.20
This report is for two weeks.						\$88.70

NORTHERN CALIFORNIA-NEVADA

Conference Items

Elder F. De Witt Gauterau met with the little company of Sabbath-keepers at Clarksburg Sabbath, January 18.

Elder D. T. Fero is following up the work at Dos Palos, where a series of meetings were held a short time ago.

Brother Verah MacPherson and Brother Ray H. Miller are attending the bookmen's and tract society secretaries' convention at Mountain View. Elder Henry Shultz, Prof. I. C. Colcord, Elder C. L. Taggart, and others will go over the first of next week.

A Christian minister attended quarterly services at Modesto Sabbath, January 4, and stated that this was the first time he ever witnessed the ordinance of feet washing, and expressed himself as much pleased with the manner in which the services were conducted.

A family by the name of Wilson has recently moved from Oregon to Red Bluff. We understand that this brother has had considerable experience in church work, and we are glad to learn of his locating at this place, and trust that he will be a great help to the company there.

Elder C. L. Taggart reports having a good meeting with the Woodland church Sabbath, January 11. Following his visit with this church, he visited the brethren and sisters at Arbuckle, Willows, Orland, Corning, Red Bluff, Chico, and Oroville. It is encouraging to learn of the faithfulness of our brethren and sisters, though many of them are isolated from others of the faith. They are all glad to get the RECORDER and read the reports from different parts of the field. If this

paper fails to have some items from the home conference, they want to know why this is. This should encourage all our workers to be faithful in giving us reports week by week.

A baptismal service was held at Merced Sabbath, January 18. Three were buried with their Lord in a watery grave at that time. These persons will unite with the company formerly known as the Atwater church. Their place of worship is nearer Winton, and they are better known as the Winton church. These new converts are the result of the efforts put forth by Brethren Urquhart and Myers, the past three months, in a tent meeting which has been conducted at that place.

Some of our brethren are making use of the press in presenting the truth to others. Brother F. O. Oakes has about two columns in the *Turlock Tribune* on Bible citations with reference to the movement for a compulsory Sunday law. Elder M. C. Israel is also presenting the truth through the *Oakdale Leader*. His last article is on "The Turk and His End at Armageddon." We hope that our brethren will continue to use their home papers in presenting the message to the people.

Brother and Sister J. H. Boehm, former students of the Lodi Normal Institute, who have been attending school at the German Seminary, Clinton, Missouri, are spending a few days with relatives and friends in Lodi. Brother Boehm has been holding meetings with the German brethren and sisters of Lodi the past few nights, with good results. Brother Boehm was released from conference work in this field in order that he might attend school and make preparation for work in foreign fields. They are soon to leave for the South American field, where they will labor in the future. We regret very much their not taking up work again in this

conference, and yet we know that our loss will be a blessing to the needy field to which they are going.

January 17.

Merl Horton.

An Aid to Personal Work

The commission, "Go ye into all the world, and preach the gospel to every creature," makes the carrying of the third angel's message a matter of personal effort. Now is the time for every church to awake to the necessity of working for individuals. Now is the time for every member of the church to work for others personally. Now is the time for every member of the family, old and young, to work for friends and neighbors.

The *Medical Evangelist*, published at Loma Linda, California, is devoted to the work of carrying the message to others by personal effort. With the beginning of this year, the journal has been considerably enlarged and much improved in every way. A few of the objects of the *Evangelist* are:

1. To evangelize through
  - (a) Medical Missionary Work
  - (b) Other personal effort.
2. To inspire to personal effort for neighbors and friends.
3. To help church companies to become active missionary societies.
4. To aid the young in doing active missionary work.
5. To be a medium of exchange between missionary workers and institutions.
6. In short, to carry this gospel of the kingdom to all the world in this generation.

Do you want to help others? Try a year's subscription to the *Evangelist*.

To those sending in subscriptions at once, the October, November, and December numbers will be sent free while they last. Send in your subscription today.

Address the *Medical Evangelist*, Loma Linda, California.

"The lowly places are the holy places."

# Pacific Union Recorder

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## EDITORIAL COMMITTEE

E. E. Andross, E. W. Farnsworth, J. H. Behrens, C. L. Taggart, G. W. Reaser, F. M. Burg, W. M. Adams.

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THURSDAY, JANUARY 23, 1913

The College of Medical Evangelists at Loma Linda, California, has at present an enrolment of sixty-four medical students and fifty-two nurses. These are all earnest, consecrated workers. All are working hard.

The annual meeting of the members of the Pacific Press Publishing Association was held January 20 at Mountain View, and full reports of the progress of the association's work were presented. A synopsis of the proceedings will be given next week.

Our church schools are availing themselves of the premium offer of a large Peerless Globe with five subscriptions *Christian Education*, \$1 each. The children are finding much pleasure and satisfaction in soliciting for these subscriptions, and securing a good globe for the schoolroom.

From the *Australasian Record*, we learn that our missionaries are working among the aborigines of Australia, at one of the governmental settlements for their nationality. The intellectual standards of their race are not very high; yet for them the Lord gave His life, and to them the everlasting gospel should be preached, that every kindred, tongue, and people may hear the sound thereof.

The following members of the executive committee of the General Conference spent most of the present week in Mountain View in attendance at the council: Elders A. G. Daniells, W. A. Spicer, W. T. Knox, G. B. Thompson, Chas. Thompson, G. F. Watson, E. E. Andross, Allen Moon, W. B. White, S. E. Wight, W. C. White, H. S. Shaw, E. T. Russell, C. B. Stevenson, M. N. Campbell, and B. G. Wilkinson.

Among the visiting brethren that have come to Mountain View from the sister conferences in the Northwest to attend the council of the General Conference Committee, we notice Elder H. W. Cottrell, the president of the Western Oregon Conference, Elder F. S. Bunch, president of the Southern Oregon Conference, Elder P. A. Hansen, president of the Upper Columbia Conference, and Elder H. W. Decker, president of the Montana Conference.

We received the following note from Brother Wm. H. Brown, dated January 16, from Sawtelle, California. It speaks for itself: "Last Sabbath week was a good day for our field here. Fourteen were buried with their Lord in baptism, by Elder Parsons, as a partial result of his work and that of his helpers. Three others had been baptized before, and about ten more are soon to go forward when our new baptistery is finished in Sawtelle. The work was never more encouraging in this field than now. To the Lord be all the praise."

January 11 the Reedley church was organized with sixteen original charter members. Elders J. H. Behrens and E. H. Adams were present. On the 18th inst. Elder H. F. Graf, lately of Cleveland, Ohio, organized the German Dinuba church. On the same day the Island church was dedicated. The services were conducted by Elder Behrens, assisted by Elder Bagby and Elder Brown. The churches of the Central California Conference are taking hold with a will to lift the conference debt. Quite a number of them have raised enough to meet their obligation, and many noble sacrifices are evident.

## Addresses Wanted

The clerk of the St. Helena Sanitarium church desires the addresses of the following individuals:

Miss Martha Warne  
Augusta Petersen  
Pauline Anthony  
Mr. and Mrs. E. Albert  
Hugh Robinson  
Mr. W. A. Dugan  
Mabel Beals  
Elizabeth Beals

Any one who is able to furnish the address of one or more of these persons, will confer a favor upon the church by forwarding the same to Mrs. E. F. Stow, Sanitarium, California.

## Wanted

At St. Helena Sanitarium a good stenographer. A young man preferred. Also a dishwasher and a night watchman. All good positions. Address the manager, St. Helena Sanitarium, Sanitarium, California.

## Central California Conference Association

The Central California Conference Association of Seventh-day Adventists will hold its first annual meeting in connection with the conference to be held at Fresno, California, February 20 to 25, 1913. The first meeting of the association will be held Monday, February 24, at 10 o'clock A.M. All delegates to the conference are members of the association.

J. H. Behrens, *President*.  
G. A. Wheeler, *Secretary*.

## Central California Conference

The second annual session of the Central California Conference of Seventh-day Adventists will be held February 20 to 25 in the Fresno church, corner of O and Mariposa streets, Fresno, California, for the purpose of electing officers and of transacting such other business as may come before the meeting. A full attendance of the delegates is earnestly requested.

J. H. Behrens, *President*.  
G. A. Wheeler, *Secretary*.

## Obituary

MEEKS.—Martha Stanley was born in Tipper County, Mississippi, April 8, 1840. In 1854 she moved with her father to Texas, where she was united in marriage with James Franklin Meeks. In 1894 she with her husband accepted the third angel's message in Wise County, Texas, under the labors of Elder J. A. Holbrook. In 1911 she came to California and made her home in Tulare. While visiting her daughter at Corcoran she died of heart failure January 2, 1913.

The deceased left six children, a husband, and two brothers; also twenty-seven grandchildren and seventeen great-grandchildren. The interment was made in the Odd Fellows' cemetery at Tulare. Words of comfort were spoken by the writer from James 4:15.

Paul E. Scoggins.